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THE MESSENGER

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St. John's Junior and Senior Choirs Lead Advent Lessons and Carols Service Featuring Handel's *Messiah*

Organist and music director Dr. Jacobus (Kobie) Kloppers worked with both junior and senior choirs to prepare musical selections for the Advent Lessons and Carols Service at St. John the Evangelist Anglican Church in Edmonton.

Guest vocalists and instrumentalists joined musicians from St. John's in the week before the service, bringing the music together under the leadership of guest-conductor Dr. Debra Cairns.

Photo: Doug Cowan

See story and more pictures on page 7.

Interfaith TogetherWise program enables trust-based community consultation on affordable housing development

MARGARET GLIDDEN
Edmonton Editor

The Anglican Diocese of Edmonton, a member of the Capital Region Interfaith Housing Initiative (CRIHI), is a partner in a new project to promote and support healthy community dialogue around affordable and supportive housing.

In January, 2019, the Interfaith Housing Initiative began working on a program to help cultivate positive community response and a warmer welcome for affordable, supportive housing proposals. TogetherWise, a trust-based approach to community consultation, was launched online in November.

"In the past, we have seen resistance from Edmonton residents who expressed fear and concern over new builds proposed for their community," says Mike Van Boom, CRIHI Network Animator. "People are opposed to change in their neighbourhood for many reasons, including concerns over who their new neighbours will be. Often prejudice is an undercurrent in these conversations, as there tends to be prejudice against some populations, as well as prejudice for others, around such things as class, age, ability and illness."

Yet, in the last five years, there have also been positive stories of Edmonton landowners, developers and neighbours working together on projects to enrich their communities. Affordable, supportive housing developments such as to the Presbyterian Church of Canada's and Right at Home Housing Society's net-zero homes for refugee families in Westmount; and the Schizophrenia Society of Alberta's Iris Court which provides supportive housing to individuals living with schizophrenia in Bonnie Doon, were presented to City Council for approval with support from their communities.

Van Boom says "a strong and honest consultation process that built and kept a community's trust" is the common denominator in these recent success stories.

CRIHI gathered a team of community leaders, faith leaders and housing providers "to dig deep into how to get consultation right," building on research findings from an Edmonton Community Foundation (ECF) Shift Lab that also identified effective consultation as a major reason for community support.

"We wanted to take the ECF's data to the next level because it fits very well with who we are and the area we're invested in," he says. "We did this work together out of a recognition that a quality consultation with the local community is critical both to the strength of the local project and to the welcoming of new neighbours; many of whom are hungry for warmth and connection in a new home."

The Interfaith Housing Initiative hosted four design workshops, inviting community leaders and housing providers to help them understand and find ways to avoid and, if need be, respond to NIMBYism (Not in My Back Yard).

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News

GEA Action Assembly promotes common good decisions

MARGARET GLIDDEN
Edmonton Editor

Participants in the first action assembly, organized by the Greater Edmonton Alliance (GEA) at the Ironworkers' Local 720 Union Hall on December 4, 2019, urged elected officials to help advance the common good by advocating for livable incomes, social inclusion and healthy communities.

The Rev. John Gee, Edmonton diocesan treasurer and an honorary deacon assistant at St. Timothy's Anglican Church, thanked City of Edmonton representatives for their support of a recently adopted policy ensuring all contracted service providers pay a living wage. According to the Edmonton Social Planning Council and EndPoverty Edmonton, Edmonton's living wage is $16.51 per hour. This is the amount of income deemed sufficient to meet a family's basic needs: necessities like food, shelter, clothing and transportation, and does not include luxuries.

Homelessness, poor health, failure in education and crime are all often the end-result of households struggling to earn a livable income, said Gee. "So many problems in our society are caused or compounded by a lack of money – not because we are a poor society overall, but because the wealth is so unevenly distributed."

"A living wage benefits more people than the workers directly affected. It benefits employers through reduced absenteeism, reduced recruitment and training costs, and improved morale," he said. "It benefits the community as a whole because workers have more time for community activities, they spend more money in the local economy, and they have better education and health outcomes."

The GEA coalition is comprised of 20 faith, labour and community organisations including the Diocese of Edmonton. Among the 85 people who took part in the action assembly were the Rev. Jonathan Crane and his children who attended on behalf of Bishop Jane Alexander. The Crane family waved banners for the Edmonton diocese and St. Augustine's of Canterbury Anglican Church.

John Gee speaks to the GEA Action Assembly about the ways a living wage benefits both workers and employers. Photo: Jonathan Crane

Representing Mayor Don Iveson at the assembly and expressing support for the agenda, City of Edmonton Ward 11 Councillor Mike Nickel and Ward 8 Councillor Ben Henderson responded positively to GEA's request for the city to improve its tendering process and labour standards.

On December 10, 2019, Edmonton City Council adopted a Sustainable Procurement Policy to ensure goods, services, construction, and intellectual property rights procured by all departments reporting to the City Manager and the Office of the City Auditor comply with ethical standards, environmental sustainability requirements and social value considerations related to employment, training and skills development, social value supply chain and community development.

Action assembly participants also urged elected officials to support mental health and psychological safety in the workplace by establishing a fund to subsidize mental health first aid training and assist community-based organizations conducting education, outreach and peer-to-peer support initiatives.

Leaving the assembly, participants were asked to seek opportunities to support living wage employers, organise workplace mental health events, join research action teams and/or bring common good practices and policies to the attention of elected officials.

Interfaith TogetherWise program enables trust-based consultation continued

Continued from Front Page.

Workshop participants discussed the need to listen to and not diminish the community voice.

"Open and honest engagement helps build relationships," says Van Boom. "People often have valid questions and concerns."

The TogetherWise program is centered on five principles, or heartbeats, to build trust between the community, landowner and the developer. Sincerity, Transparency, Hospitality, Commitment and Consensus-building were deemed essential for building trusting relationships.

"This values-based approach to consultation is intended to strengthen everyone's participation," he says.

Communities can access the *TogetherWise Resource Guide*, a consultation roadmap, best practices and a "Good Relationship Agreement," designed to help the developer and the community clarify expectations and plan together for good process, online at **www.togetherwiseconsulting.ca** .

In addition, the TogetherWise program, which was developed with a grant from the Edmonton Community Foundation, will help facilitate conversations at three stages of the consultation process and host a debrief conversation at the end of the process to bring closure and gather learnings to help other consultations.

"All across Canada and North America communities are asking the same questions we did about how to build relationships between landowners, developers, housing providers and local communities around affordable and supportive housing," says Van Boom. "We see a great need for TogetherWise, not just here in Edmonton, but in cities and communities across the country."

To learn more about the TogetherWise program, which is free to access, and sign up for the CRIHI's newsletter *The Neighbourly*, visit **https://interfaithhousinginitiative.wordpress.com** . To help support the ministry of the CRIHI, please make an online donation at **https://edmonton.anglican.ca/donate** .

The Capital Region Interfaith Housing Initiative was formed in March, 2011 when faith community members came together to explore the contributions faith communities could make in realizing the goal of ending homelessness in Edmonton, in particular, the role faith communities could play in welcoming homeless persons into local communities and serving as advocates. Bishop Jane Alexander was one of 23 faith leaders to sign a pastoral statement on homelessness and affordable housing (the commitment was re-signed in 2014). Since that initial meeting members of Edmonton's religious and spiritual communities have been meeting regularly to turn the Interfaith Statement into action.

Ways for Faith Community Landowners to Contribute to Trust-based Community Consultation

- View local stakeholders not as opponents, but as partners – they bring an important perspective that can strengthen the project;
- Keep local stakeholders informed every step of the way, and let them be involved in problem-solving;
- Practice patience and make the appropriate investment of time, money and energy in doing consultation well. This will pay off in a stronger and healthier relationship with the community for the long term. This benefits everyone, including the new tenants;
- Do your homework. Show your dedication to the health and vitality of the of the development and the surrounding neighbourhood in the long term.

Bishop's Corner

Better to light the smallest lamp than curse the darkness

Bishop JANE ALEXANDER
Diocese of Edmonton

As I write this I have just returned from Sri Lanka where I was part of the exploration committee from the Anglican Communion visiting the church there and hearing stories of hope, healing and reconciliation. Throughout the visit I kept thinking of Jesus' comments (quoting Isaiah in Matthew 11:2-5): When John heard in prison what the Messiah was doing, he sent word by his disciples and said to him, "Are you the one who is to come, or are we to wait for another?" Jesus answered them, "Go and tell John what you hear and see: the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news brought to them."

You see, when God is present, and when the Kingdom of God breaks in, the light is visible in the words and actions of the community. The picture I share this month is of a traditional, brass oil lampstand from one of the churches we visited in Sri Lanka. The rooster on top signifies the dawn and new beginnings. Lamps such as this one were lit at the beginning of every service in church, and also at the service for the installation of the new principal of the theological college. I found the symbolic lighting of the lamps a real reminder of the light of God spreading out through the world.

My sense is that in 2020 we need this light more than ever. The year has started with continued escalation of violence in the world, with floods, and wildfires and human tragedies. We modern-day disciples might be forgiven for asking a John-type question: 'Has light really come into the world, or are we still to wait?'

Brass oil lampstand in Sri Lanka

The faith of millions of Christians throughout the world is like a million flickering candles (or oil lamps) testifying to the presence of God. As we know, even one tiny candle in a dark room pushes back the darkness. The dawn from on high has broken, and however much the forces of darkness try to overcome it, the light of God will never be extinguished.

I leave you with a poem written on the occasion of a pilgrimage to Bethlehem, in Advent 2006, by Cardinal Cormac Murphy-O'Connor, Archbishop of Canterbury Dr. Rowan Williams, the moderator of the Free Churches David Coffey and Armenian patriarch of Great Britain Bishop Nathan Hovhannisian.

Epiphany 2007

Four wise men came from the west
To Bethlehem, a city sadly torn apart;
With iron walls and troops oppressed.
They spoke of 'wrongs within the human heart'
I thought epiphany would come earlier this year

But years ago when from the east
Three such men had crossed the sand
They laid their tributes at Christ's feet
But now our troops invade their shattered land
I thought epiphany might never come this year

And what does now the future hold
For me, for him, my Abrahamic brother
What meant the incense, myrrh and gold?
Can we not change, and learn to love each other?
I hope epiphany will come at last this year

My prayer this epiphany season is that your faith will shine in the face of the darkness of this world. May you reflect God's light and hope which is so badly needed in our homes, our communities and the world.

+Jane

Cathedral and Synod Office give thanks for two shining lights

MARGARET GLIDDEN
Edmonton Editor

Members of All Saints' Cathedral and the Diocese of Edmonton Synod Office gave thanks for two saints on earth at the end of November. Clarence and Carol Mohr have helped an average of 7,000 people living on a low income file their taxes each year. Feeling it was time to "retire" from their ministry, the couple ran their last free tax clinic at the Cathedral on November 28.

The Mohrs have been helping people with their taxes on Thursdays every spring and fall since 2008. People would often arrive early in the morning to add their name to the waiting list and the couple would try to help every person waiting to see them. They ran similar clinics at the Bissell Centre, for Boyle Street Community Services, and also made visits to people in the hospital or at home.

Bishop Jane Alexander blessed Clarence and Carol, presenting them with a card and gifts of appreciation and a cake.

"We have seen people arrive here looking worried, and then you do your incredible ministry and they leave here happy," she said. "You will be missed by so many people."

Retired from a career with AGT (Telus), Clarence, now in his eighties, admitted he was ready for a rest. Though he added, "what we do is not really a big deal."

"It's really been wonderful for us," said Carol. "But everybody has to recognise when it's time."

The couple is not sure what the future holds, but they are excited about selling their house and moving into a fourplex and the sense of community it will bring.

"Sometimes people praise us too much," said Carol. "Saying things like 'oh, you're surely going to be in heaven.' I always say, 'it's not what we do, it's what He has done.'"

Carol and Clarence Mohr enjoy cake with the Bishop and synod office staff on their final day of doing taxes in the cathedral.

SUBMISSIONS DUE 1 MONTH PRIOR to PRINTING DATE

DEADLINE for March, 2020 Issue: **FEBRUARY 2**

www.edmonton.anglican.ca/blog/the-messenger

Submissions:
We welcome letters to the editor, news, stories and book reviews (max 500 words), event notices and high resolution photos (min 300 dpi).

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Missional Discipleship

Putting church first *not* the way to grow the church

The Ven. RICHARD KING
Archdeacon for
Mission and Discipleship
Diocese of Edmonton

Hello and welcome back.

We looked last time at the importance of starting first, foremost and always with Jesus. It's Jesus who must define what it means to follow him. Indeed, we saw in our articles last year that Jesus himself must define and inform our understanding of who He is and what it therefore means to live a Jesus-shaped life.

Starting with Jesus means our *Christology* informs everything we do and how we do it. Jesus is always focussed upon the mission given him by his Father and calls his church to engage in it, too. So Christology leads onto *missiology* which then flows into our *ecclesiology*. I concluded last time by saying that we reverse these to our detriment and to the detriment of the mission of God.

Often our primary focus is our ecclesiology. Our first thought, our focus and our energy goes into 'the church.' We focus on getting together on Sundays, the preparation for that, the pastoral care of everyone who comes, keeping the building maintained. Some of our parishes are struggling to do all that while carrying not inconsequential budget deficits and without a full-time priest. Indeed, our national newspaper, the *Anglican Journal*, focused its entire January edition on the future of the Anglican Church in Canada and whether/how it will continue as we know it.

When we begin this way, our missiology follows and is informed by our ecclesiology because when we put the church first, then the way we see our role in the mission of God becomes all about getting more people to come and get involved in supporting the church. How often have you heard it said in exactly that way: 'How can we get more young people in the church?' 'How can we get more families in the church?'

Our Christology then becomes almost an afterthought to our ecclesiology. If we think about it, are we inviting people to church so they can meet Jesus, or because we need more people to keep the church going? And even if we are wanting people to meet Jesus, do we think that getting them into church is the only way they will encounter him? Our understanding of how people meet Jesus can become very Sunday-focused, rather than focused on the everyday of our lives, where Jesus walks with each of us as he sends us to be a blessing in the world.

And so our ecclesiology shapes our missiology which shapes our Christology.

When we live out of the ecclesiology–missiology–Christology sequence, our disciple-making becomes focused almost exclusively on the church. We equip people for life in the church. We teach people how church works and how discipleship is about coming on Sundays, joining in programs and being on a roster.

There is only one problem with this ecclesiology-missiology-Christology sequence and its consequences: it's not the way we see Jesus going about building the kingdom and making disciples. We don't see it in the epistles either.

If ever we are discouraged and concerned about how we grow as churches, we must stop; reset our orientation to a Christology-missiology-ecclesiology sequence, and a way forward becomes clearer.

May God bless you most richly as you live out your Jesus-shaped life.

Richard

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Disciples called to be Christ in the world; nothing less

The Ven. TERRY LEER
Archdeacon for
Mission Development
Diocese of Athabasca

Lord knows, I strive for clarity. Of late, however, that clarity has been a little obscured.

I have to know who I am in Christ if I am to get any godly work done. I have to know who the Church is as the Body of Christ. I have to know who God wants me to be in the world if I am to be effective for him. I know this.

I even have some preliminary answers for all this as well. I am a disciple (an apprentice and mentee of the Master) of Christ (who is God inside time, space and human experience). The Church is not an institution: it is the family of God which uses some institutional tools to uphold scripture, reason and the great tradition. God wants me to be the effective proclamation of his saving love. That's part of my Christian identity.

We have to know who we are if we are to be effective at what we do. Who we are guides why we do what we do. It's pretty much a package deal.

But the preliminary answers above are, like all answers, incomplete.

Jesus is the Christ, God incarnate inside time, space and human experience. He is not *ever* just a nice man and good teacher, who taught people how to behave properly. He is not history's best Sunday school teacher. Neither is he a moral and ethical authority. Jesus is God. When he speaks it is with the authority of God. When he acts it is a reflection inside the time and space of God's actions. When he calls someone to discipleship they are disciples of God. Jesus is God incarnate.

I am called to represent and embody that same God incarnate. In a sense, disciples are the outward and visible signs of the one triune God who is incarnated in the Christ for the salvation of the world. God is incarnated in the Christ and we disciples are to reflect that incarnation in our lives and ministries.

This reality behind my identity gives me more clarity, direction and focus. Who I am includes this incarnational, sacramental reality which informs both my motives and goals (the *why*), and my actions (my ministries or the *what*). This refinement in identity actually serves to propel us towards reflecting Jesus in our ministries. Since he is God incarnate, then his words and ministries become models for our own. We are to be his outward and visible signs. This is how we move towards self-sacrificing love and the effective proclamation of the gospel of salvation. His identity (in which we share by virtue of being his disciples) then propels us towards genuine compassion and authentic living. It actually becomes part of our identity to live and proclaim the gospel in ways that enable others to respond positively to God. It is part of our identity to live in the Body of Christ in ways that share God's sacrificing and saving love.

So, when I hide my proclamation or cover my love, I am going against my truest self. When I disguise my compassion or discredit Scripture, I am denying my truest self. If I cloak my faith in Christ and label it as not really important then I am denying who God has made me to be. To be who I truly am I must be as Christ was. As Christ loved, spoke and ministered in his world, so am I to do in my world. That's the way I can find fulfillment in this life.

Now I've brought my clarity back into focus. But I'm not sure I feel any more comfortable.

Athabasca

Bishop-elect follows God's call to episcopal service

Canon PETER CLARKE
Athabasca Editor

On November 16, 2019 the Rev. Canon David Greenwood was elected Bishop of the Diocese of Athabasca. Canon Peter Clarke, Athabasca editor for The Messenger, sat down with his good friend to learn more about his journey in life and faith.

Canon Peter Clarke: Please tell our readers some background about your journey to this new ministry.

Bishop-elect David Greenwood: I was born into a loving family at Camrose AB. My father was an Anglican priest and my mother was very involved with church activities such as the ACW, etc. All was well until I was about 11 years old, when my father decided to leave the church and also my mother. He moved to Edmonton. That had a profound effect on all the kids and family life.

When I was 14 1/2 years old I met Benita, who would later become my wife. I had been praying that one day I might meet someone special. One day I took my books to school and put them on my desk. I left the room for a while and when I came back they were not there. I asked Benita if she had them, to which she replied with a smile, 'I don't have them.' Her smile and the fun we had together led us to get married 4 1/2 years later, when I was 19.

We had 4 children in 4 1/2 years as we wanted a large family whilst we were young. Later, in 1988, we moved from Edmonton to Fort McMurray where I worked at Syncrude for 30 years. I was a computer programmer, systems architect, designer, team leader supervisor and various other positions. I was blessed to work with good, caring people who were hard-working.

I joined St. Thomas' Anglican Church which, at the time, seemed the least Anglican and most charismatic church I had known. The Rev. Creighton Chew was the priest at All Saints' and St. Thomas' in Fort McMurray, as well as at St. Paul's in Fort Chipewyan. He was very busy.

I had always thought that God was with me and I always kept attending church. God is real and God is with us. In the mid-'90s I had an experience. We had attended a Cursillo and I really experienced the Holy Spirit. A few weeks later I was being prayed over by the Rev. Chew and his wife Evelyn when a lot of stuff came out about my father, some of which Benita had never known about. Evelyn asked a number of pointed questions and it was suggested that I needed to offer forgiveness to my father which I did not want to do.

The Rev. Canon David Greenwood, Bishop-Elect of Athabasca diocese.

About 10 days later I had a frank conversation with my father which included my forgiving him. He thanked me and told me he did not realize how much I'd been affected by his actions.

Reaching out to people with vulnerability can be a powerful, life-changing lesson. My burden had been lifted and my relationship with my father improved.

It was around this time I had thoughts of becoming a minister and mentioned this to the Rev. Jodi Miles, our new priest. She got in touch with Archbishop John Clarke in 1996 and I went to the Advisory Committee on Postulants for Ordination (ACPO). I also enrolled in courses via the college of Emmanuel and St. Chad. ACPO felt that I had a call to ministry as a priest but advised that, due to my young family circumstances, I should take it slowly and not jump into a move to Saskatoon to become a priest in three years. I agreed, even though it was not the advice I had wanted.

Archbishop Clarke had appointed me as a parish intern, an experimental position. I got to shadow our priest who at the time was the Rev. Fraser Lawton. I was ordained a deacon in 2004. That was an amazing time. Then, in 2012, I went to Emmanuel and St. Chad to finish my Licentiate.

One day at morning devotions I felt the call to the priesthood; that same year I was ordained a priest. The first year I was an assistant priest at All Saints' in Fort McMurray, followed by one year at the Parish of Northern Lights, then two years at All Saints' in Athabasca.

During the summer of 2019 I was nominated for bishop in the Diocese of Athabasca. At the time I cannot say I felt the call to be the next bishop, but I did feel I had skills God was calling me to use.

When I was elected as the next Bishop it was both very humbling and surreal. My world changed almost instantly. I have a lot to learn. I view this as a marathon we are all walking together with God.

Peter: What do you think God's vision is for our diocese?

David: In researching the history of the diocese, I learned it was originally much larger than it is today. When Bishop Bompas arrived he travelled all across the vast land.

Continued on page 8.

Christ Church, Grande Prairie celebrates special moments

CANDACE MAHAFFEY
Christ Church, Grande Prairie

'Happy New Year!' was how we greeted the Advent season in our community at Christ Church in Grande Prairie. It was a lovely time of celebration and being with our church and our own families.

Our lessons and carols were led by the children of our parish and their musical director Terra Shewchuk. They sang carols we had not heard before and ones we knew well, a lovely combination. Gavin Meyers and Mariam Khandani accompanied the choir.

We had a very happy potluck supper after our lessons and carols service and I loved trying everyone's recipes. (I find that food helps bring people into our church, and when I invite my family for a church supper they come.)

All through Advent, families lined up to light the advent wreath and it was lovely to see them taking part in this tradition together. Even my four-year-old great grand-daughter lit the candles with some help.

There are countless opportunities for people to get together throughout the seasons of Advent and Christmas. From decorating the church, to Christmas services and concerts, to potluck meals, to the annual ACW tea and bazaar which was a tremendous success as was the annual cookie exchange.

Pictured above: children lead singing at Christ Church. Pictured right: Mike O'Connor reads a story and talks to the children on Christmas Eve.

This year I was wise to stop and enjoy the many beautiful moments, such as Mike O'Connor reading to the children on Christmas Eve. Like many others, I had my family with me Christmas Eve and it was great to reconnect with all those special people.

So, as we carry on now into 2020, let us not forget to celebrate all the little moments.

Correction: *in the January, 2020 issue of The Messenger, contributor Candace Mahaffey was misidentified as a member of the parish of All Saints', Athabasca. In fact, Candace writes as a member of Christ Church, Grande Prairie. We regret this error.*

PWRDF

St. Jude Family Projects: so much life from one garden

DOROTHY MARSHALL
PWRDF Representative
Diocese of Edmonton

Years ago, as I was complaining to a Mennonite friend about the long cold winter, she told me she always looked forward to the season; it was her time of 'hibernation.' For her, this involved catching up on sewing, knitting, and 'inside work.' But, for me, that season also involves leafing through seed catalogues and planning next year's garden; perhaps a way to escape thinking about the cold?

A group of friends and I were sharing gardening ideas the other day, like blanching celery with a milk carton so it would grow whiter, using black plastic mulch to warm the soil so you could successfully grow watermelons, and how to deal with the plethora of slugs that thrived in last summer's wet weather. With us were several people new to growing their own vegetables, and they peppered us with questions. Remembering years ago, when I was such a person benefitting from the wisdom of an old friend, I thought of how helpful it is to learn from someone who has gardened in the changeable central Alberta conditions that we live in, and who knows that there is now no *normal*; a year of drought can easily be following with a cold wet summer.

These gardening conversations led me to think of Josephine Kizza, a woman I heard speak at a PWRDF gathering last fall. Josephine is someone who gardens in an area of Uganda where an unsuccessful yield can mean hunger and even starvation. Josephine began her gardening adventure out of desperation, attempting to feed her family on an unproductive piece of soil she and her husband had inherited. When her crops were not doing well, she obtained two piglets from her father-in-law; she wanted the manure to improve the soil. Before long they were growing enough vegetables to feed their family and share or sell the surplus. She then took an organic gardening course, learning about the benefits of compost; her yields increased even more. Trained as a teacher, Josephine naturally shared her new knowledge with her neighbours, and her community benefitted from her techniques. Josephine was then sponsored to take an organic farming degree at the University of Reading in England.

With her newfound knowledge of sustainable techniques, Josephine and her husband set up a nonprofit organization, St. Jude Family Projects, to teach other farmers how to grow more food and ensure their children remained healthy.

Josephine Kizza, a gardener from Uganda where a poor harvest can mean hunger and even starvation, started St. Jude Family Projects to help farmers improve their yields and feed their families.
Photo: Edward Echwalu

According to Josephine, Uganda is an agricultural country where most of the farmers are women. At St. Jude she teaches women, many of whom also become teachers in their communities, sharing their knowledge as they teach others. In rural Uganda many women suffer; as widows or sick with HIV and AIDS, they have no source of food. She is now training them to grow food in their gardens using simple methods they can teach their children. They also learn how to make soap, which leads to improved hygiene.

From that humble beginning, St. Jude has grown tremendously. The Kizza family has turned their small farm into a demonstration of integrated organic farming production. It encompasses a learning centre where people can take courses that offer local solutions to mitigate the effects of climate change. They learn practical strategies such as water harvesting, irrigation, agro-forestry, nursery planting, and permaculture. There is now also an organic processing facility which dries and processes fruits from local producers and collectively bargains for better prices. Young people are encouraged to learn these techniques so that they can choose to continue farming and support their families as they grow older.

Josephine's story is certainly inspiring, and her work with St. Jude Family Projects is supported by your gifts to the Primate's World Relief and Development Fund. This learning centre will continue to have an incredible impact on the lives of Ugandan farmers with its promotion of healthy living through integrated, sustainable organic farming. The permaculture farming practices will help them improve their land, create financial sustainability and mitigate the impact of climate change.

If you would like to learn more about this, or one of the many other partners your donation supports, please check out our website at **www.pwrdf.org** . If you would like to be part of the team that promotes PWRDF in your parish, please contact Dorothy Marshall at **pwrdf@edmonton.anglican.ca** .

City Hall and Edmonton churches collaborate on AR app for nativity

MARGARET GLIDDEN
Edmonton Editor

Visitors to the Celebrating Our Faiths exhibit at City Hall now have the ability to interact digitally with a virtual nativity scene via their smartphone.

In December, members of the Edmonton and District Council of Churches (EDCC) were given a demonstration of a one-of-a-kind nativity app created by students in the digital media program at NAIT.

By downloading the app and scanning a QR code icon, viewers can interact with Jesus, Mary, Joseph, shepherds, the Magi, and farm animals in augmented reality, a technology that integrates virtual models into the real world.

Visitors navigating the virtual manger scene with a smartphone, as demonstrated by Imran Ahmad, program and services coordinator for the City of Edmonton, can listen to readings from the Gospel of Luke and Christmas carols and animals in the background.

The Rev. Kevin Kraglund, rector of St. Patrick's Anglican Church in Mill Woods and former EDCC president, selected Scripture readings and music to correspond with different parts of the nativity scene.

"This has been one of the most exciting projects I've had an opportunity to work on with the EDCC," said Kraglund. "It's been very encouraging to see the positive reception this initiative has received."

The City of Edmonton Augmented Reality (CEAR) app is now available on newer model Android and Apple smartphones. In addition to the nativity, Kraglund says the app will be further developed to feature other faith traditions as part of the Celebrating Our Faiths program.

In 2017, the city decommissioned its life-size manger scene which stood in Sir Winston Churchill Square, citing concerns over the condition of the 40-year-old display and giving preeminence to the Christian faith tradition. The City commissioned a local artist to craft a smaller clay nativity which is displayed indoors next to the Celebrating Our Faiths display.

The Anglican Diocese of Edmonton is a member of the EDCC which brings together Christian churches in support of annual initiatives such as No Room in the Inn, the Week of Prayer for Christian Unity and the Outdoor Way of the Cross.

Imran Ahmad, City of Edmonton, demonstrates the CEAR Nativity App at the December meeting of the Edmonton and District Council of Churches (EDCC).

Parish Life

St. John the Evangelist choirs lead advent lessons and carols

The Rev. SHELLY KING
Messenger Staff

An estimated 400 people worshiped together at the annual Lessons and Carols Service at St. John the Evangelist, Edmonton, on December 15.

As in past years, organist and music director, Dr. Jacobus (Kobie) Kloppers worked with both junior and senior choirs to prepare musical selections which, this year, included favourite old hymns, beautiful choral arrangements, and some well-known pieces from Handel's *Messiah*.

In the week before the service, guest vocalists and instrumentalists joined musicians from St. John's and all was brought together under the leadership of guest-conductor Dr. Debra Cairns. Dr. Cairns is a founder of i Coristi Chamber Choir and (retired) professor in the department of music at the University of Alberta.

Members of the congregation said the music brought tears to their eyes, especially the pieces from *Messiah*, and the two songs presented by the junior choir.

Nearly 20 children meet early every Sunday morning throughout the year in order to take part in leading the worship in music at St. John's. Parishioners attribute the young choristers' dedication to the gentle leadership of Dr. Kloppers, which includes – it is said – the provision of chocolate and ice cream on some occasions. The senior choir leads worship at the 11:00 am service each week.

Photos: Doug Cowan

St. Luke's Christmas: messy, marvelous and multi-generational

The Rev. SHELLY KING
Messenger Staff

St. Luke's, Edmonton celebrated a very Messy Christmas on December 14, with nearly 100 people in attendance! The festivities included plenty of activities and crafts, several of which involved creating costumes for the "no-rehearsal-all-participation" nativity pageant, which was followed by a delicious Messy Christmas feast of traditional and some not-so-traditional foods.

2019 marks St. Luke's fourth annual Messy Christmas; the first with the Rev. Nick Trussell and his family.

Rev. Nick became rector of St. Luke's on December 1, 2019. This is what he had to say about it:

"The lively, diverse (and, of course, messy) crowd at St. Luke's Messy Church rivaled that of the first Christmas itself and the joy was certainly just as tangible. This was my very first time at St. Luke's Messy Church, but I was in good company. There were other families there for the first time as well, making this the largest Messy gathering St. Luke's had ever seen. The pros and long-time families made a lovely welcome and showed us the ropes as we came to know one another and the joy of the incarnation through crafts, songs and new friendships!"

St. Luke's Messy Church runs the second Saturday of each month, from 4:00 – 6:00 pm.

St. Luke's Messy Church strives to model a 'whole church' approach, in which multiple generations experience church together.

St. David's Makes Significant Contribution to Clean Water Initiative in Buyé Diocese

The parish of St. David's in Edmonton raised $1,940 for clean water projects in Buyé at our silent auction and dinner, held the last Friday of November.

The parish designates a charity to receive half of the proceeds from this annual event. The Rev. John Gee, Edmonton diocesan treasurer and honorary deacon assistant at St. Timothy's, gave a compelling presentation about how water filtration systems have helped reduce incidences of water-borne illness in Buyé by keeping clean spring water from being contaminated by people and livestock.

Inspired by John's presentation, people bid on auction items before, during and after the meal. Gift baskets with consumables were very popular!

Submitted by the Rev. Dr. Renée Desjardins, rector, St. David's Anglican Church

Bishop-elect follows God's call continued

Continued from page 5.

The Church Missionary Society had much to do to bring the good news of Jesus into the area. We had church schools and day schools before any government did. The hope was for people to come to know Christ, and to receive an education. On their journeys the clergy would often take food and medicines to people they met. There was also plenty of disease and starvation to attend to. This servanthood ministry was the basis for much of the future work in the diocese.

As more people came to the area there was need to build more churches; this, too, was part of the original DNA of the diocese. Scarcity of resources was continuously a problem, but God always saw us through. Sharing the life of Christ with those who do not know Christ, and meeting the needs of society are core to this diocese.

God calls us to this work. As Jesus says, 'I have come so that you may have abundant life - the Kingdom of God is near.' I believe Jesus wants us to live as though we are living in the Kingdom of God. A life of true Shalom: peace, health, wholeness, prosperity, wellness, completeness. In fact, everything God created us to be.

If we could be a people living that life - showing the fruits of the Spirit to all, regardless of resources, that could be amazing. If we are striving to live the Kingdom and to be filled with Christ, He will make us fishers of people.

Our mission field is to reach out as God wants us to. The diocese needs to have a strong voice in what it means to be Christian in broad society. Our local churches should live that as examples to those who do not know Christ.

Peter: What can you as bishop do to help bring this about?

David: I would like to spend considerable time with clergy and their parishes in order to help build strong relationships across the diocese. The clergy are going to have to represent this in their own contexts. The lay people also have a significant role. As bishop I can help by setting the culture of the diocese by teaching, nurturing and guiding. The culture we set for this diocese will have the biggest impact; much will stem from that.

My hope for the diocese is that we love each other and find and see the joy of Christ in each other. I need to encourage by meeting with clergy to determine how I can walk with people to help them find their solutions.

In my past ministry as a priest I learned it is important to bring stability and to help with conflicts. A low level of conflict is a bit like friction, you need some to keep moving. But there is potential for smaller issues to grow into a problem if people don't address them early on.

From my experience we need to spend time listening, building trust in each other, slowly changing the tone, so that we can love and support each other.

We need to realize we are all God's people, we belong to Christ, we need to know Christ and we can support each other.

Peter: As bishop you will have a very busy schedule, how might your family life be impacted?

David: Making time for family is important. I love spending time with Benita and my grandchildren, as well as people in general. I enjoy walks, bike rides, games and cards. Having a routine which includes family sharing time, via phone or computer, will help. My schedule will be an issue but we'll just have to figure it out. I am sure God will help me.

Peter: What would you like to say to *Messenger* readers?

David: God loves you. You are a picture of God: He made you. You are filled with God's characteristics. You need to realize just how loved you are by God. Regardless of darkness or valleys, He will see you through. It's the truth.

The consecration service for Rev. Canon Greenwood will be held 7:00 pm February 21, 2020 at St. James Cathedral in Peace River.

A Ministry of Comfort and Warmth

Over time, St. Mark's Anglican Church in High Prairie has developed a close working relationship with other Christian churches in the community through events such as our Live Nativity, Bible Reading Proclamation, the Second Wind thrift store and many cooperative activities.

One of the lesser known community faith groups is the Prayer Shawl knitting group which began in 2011. Alicemary Olansky (pictured above to the right of Lillian Shirt, Alice Waikle and Almagene Ostermeier) had the idea to invite people from local churches to come together on Friday mornings to pray and knit shawls for people in need of comfort.

Over the years, people of all ages and denominations have given their time and talent to this endeavour. The shawls are blessed by our priest before being given to people all across the country.

The ladies who undertake this wonderful ministry – the group is open to all - have produced more than 300 baby bonnets, 320 shawls and, recently, 21 cameo caps. Almost all the wool and materials are donated.

This is an example of neighbours coming together to create something beautiful for community members in need. Long may it continue.

Submitted by Canon Peter Clarke, Athabasca Editor

Eighty-five Christians Proclaim Jesus' Birth in Live Nativity

Canon PETER CLARKE
Athabasca Editor

For 16 years, the parish of St. Mark's has gathered the High Prairie community together under twinkling stars or falling snow to proclaim Jesus' birth.

This year and every year, people assembled on the church lawn for the Live Nativity on December 6, to dress up in costume, read scripture and sing in celebration. With the roles of Mary and one of the Magi cast five minutes before curtain call, the local Baptist minister called the nearly 85 people in attendance to prayer, as the animals looked out from their pen.

Members of several local churches took turns reading the Christmas story as the congregation sang traditional hymns. The journey began, as it always does, with the Angel appearing to Mary who made her way with Joseph to Bethlehem. The shepherds stood next to the animals as the three kings / Magi presented gifts to the Christ Child.

After the performance, people from as far away as Peace River (a distance of 135 kms) were grateful to warm up with warm drinks in the church hall and reflect on the true meaning of Christmas. They were joined by travelers from McLennan and Faust, each 56 kms north and east of High Prairie.

If you happen to be in High Prairie on the first Friday of December next year you can join our community in proclaiming Christ's birth. We might even convince you to dress up for a part in the play.

Thanks be to God.

Pictured left: Angels appear at the stable. Above: Magi present their gifts. Photos by Chris Clegg, *South Peace News*. Used with permission.